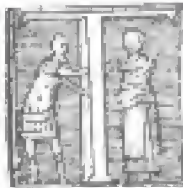


The argument of the Epistle of saint Paule to the Colossians by Des. Erasmus of Rotterodame.



The Colossians are a people of Asia the lesse, dwelling nigh vnto the Laodicians. Them had not the Apostle Paul him selfe seen, as whiche were instructed in the fayth of Christ, either by the preaching of Archippus, or (as S. Ambrose sayth) of Epaphras, who were with this matter put in trust. In great leopardy were these people by reason of false Apostles, whiche labored to byng them into a very pestilent opinion, teaching them that the sonne of God was not the meane and authoꝝ of saluacion, but that al menne haue accessē and entrie vnto the father by the healse of Angels. These men sayd further that sozasmuche as in the tyme of the olde testamēt all thynges were done by the ministry and secutes of Angels, that Christ the sonne of God was neither comen doune into the yearth, noꝝ would come. Beside this the same teachers with Christs doctrine myngled Jewishnes and superstitious Philosophie, obsecrping and keepng certain pointes of the lawe, superstitionly also honouryng the Sunne, the Moone, and starres, with suche other smal trinkettes of this worlde, bearyng the Colossians in hand that they wet also bound to do the same. Them biddeth Paule to remembꝛe theyꝝ profession, evidently declaryng that whatsoeuer they had vntil that tyme obtained, was geuen vnto the by none Angel, but by Christ the creator of Angels, that he onely was head of the churche, and that saluacion shuld at nomans hand be soughe foꝝ, but at his, in whiche treatise he also defendeth his owne authoritie, against suche as laboured to empyaze it. After whiche he geueth them diligent warnyng to take hede, lest they be deceiued with þ high wordes of false Apostles, or forged visions of angels, and so by meane ther of fall either to Jewishnes, or els into the superstition of Philosophie. All whiche pointes Paule in the two fyrst chapters entreateth of. In the other two he exhorteth them to vertuous and godly liuyng, namely geuyng rules, how the wife shoulde vse her selfe towarde her husband, how the husband againe shoulde vse his wife, after what soꝛte the father shoulde be towarde his childeꝝ, and the childeꝝ like wyse towarde theyꝝ fathers, the seruantes to theyꝝ masters, and the masters to theyꝝ seruantes. The last part, sayng that he warneth Archippus of his duettie, is all spent in commendacions. This Epistle was wyttē out of pylson in Ephesus, as sent by Tychicus, as Paule him selfe in this present epistles saith. The latine argumentes shewe, that it was also sent thither by Onesimus, foꝝ so him selfe wyteth also in the last chapter. The Greke titles recoꝛde, that it was sent from the cytie of Rome, and in deede thence sent he Onesimus, whom Paule beyng prisoner there had made a chrystian man.

The paraphrase vpon the epistle of the Apostle saint Paule to the Colossians, by Del. Erasmus of Rotterdame.

The fyrst Chapter.

The text. Paule an Apostle of Iesu Christ, by the wyl of God and brother Timotheus. To all
saintes, whiche are at Colossa and byethen, that be true in Christ.



Paule an Ambassadour of Iesus Christ,
and that not by any mans ordinaunce, but by the
wyl of God the father, and Timothe, whom for
perfecte consent in preaching the gospel I conmyt
as my brother, to the dwellers at Colossa, whiche
haue both a confidence in Iesus Christ, and also
accoyding to his doctrine liue a holy life, nowe
through like kynde of profection becomen our
dearly beloued byethen.

The text. Grace be vnto you and peace from God our father and the lord Iesu Christ.

Grace and peace be there among you from God our father, that as ye
are freely reconciled vnto him, ye may likewise euen as byethen that
haue one comen father, one towarde an other of you alwaye noyde mu-
tual unitie and concoorde.

The text. We geue thanks to God the father of our lord Iesu Christ alwayes for you in
our praiers. For we haue heard of your fapth in Christ Iesu, and of the loue whiche ye
beare to all saintes, for the hope whiche is layd vppon in hope for you in heauen, of
whiche hope ye heard before by the true worde of the gospel, whiche is come vnto you:
euen as it is fruiteful (and groweth) as it is also among you, fro the day whiche
ye heard of it, and had experience in the grace of God through the truth, as ye learned
of Epaphroditus our deare fellowe seruaunt, whiche is for you a faithful minister of Christ,
whiche also declared vnto vs your loue whiche ye haue in the spirit.

And albeit it hath not yet hitherto been my chaunce to see you, yet in
my continual praiers made to God, and the father of oure Lord Iesu
Christ both for your sakes I geue him thākes for his benefites bestowed
vpon you, and desyre him also dayly to encrease the same his gistes, and
also to preserve them, after y by Epaphroditus we heard of your fapth, whereby
my trust is, ye shalbe saued, not by helpe of Angels, but through the free
hoiteousnes of our Saviour Anoynted, by whō it hath pleased God the
father to geue vs al goodnes. For him both Anoynted would he haue
to be called, because of him al shuld receiue helth, & Saviour, because no
mā shuld elswhere looke for saluacion. And by him not onely perceiued
we & vnderstode your cōfidence in him, but also your charitie toynd ther
with, whiche as Christ gaue example, ye beare towarde good people, ear-
nestly myndyng to do for them, not for any boope of auauntage, that ye
thinke to receiue thereby, but in hope of the euertlasting life, whiche ye wel
knowe

We haue
heard of your
fapth in Christ
Iesu, &c.

knowe is layde vp in heauen for your godlynes. And suerly ito this trust are ye broughte throughe the preaching of Christes gospell, whiché ye perswade your selfe to be a doctrin of suche trueth, þ albe it make great promyses, & suche as neuer were heard of before this tyme, yet forsomuch as God is the authoꝝ of them, ye thinke that the same cannot be but true. And as the same gospel througheout all the woꝛlde hath been dayly more and more enlarged: so is it now come to you, enery day growyng and encreasynge, more and more plentifully spreadyng it self abroade, bringyng forth the fruite of good woꝛkes, whiche freely growe out of christian charitie, as it hath done in you, growyng stp from better to better. euen synce that tyme, wherin ye fyrst heard and knewe, that throughe the free goodnes of God all their synnes are forgotten, whiche beleue the gospel, if to they right sayth they adloꝛne pure & unfained charitie. For so were ye taught by my dearely beloued felow in seruite, and messenger of trust Epaphras, who hath among you sincerely done myne office, after suche soꝛte in Iesus Christes behalfe preaching the gospel, that he hath in all pointes been found without corruption. As I therfoze by him taught you, so by him againe vnderstand I your good wyll againe towarde vs, not meanyng suche vsuall good wyll, as that is, when men wishe well to to they frendes and acquaintance, but a spiritual and heauenly fauor, wherewith we ble to loue all suche, by whom the gloꝛie of the gospel is set forth and stablished, though we with our bodily yen neuer sawe them.

Of which hope ye heard before by the new woꝛde of the gospel.

Wherin also be declared to be your loue which ye haue in the spirit.

For this cause we also, euen synce the day we heard of it, haue not ceased to praye for you, and to besyie that ye might be fulfilled with the knowlege of his will, in all wisdom and spiritual vnderstandyng, that ye might walke worthy of the lord, that in al thynges ye may please, beyng fruitful in al good woꝛkes, & encreasynge of þ knowlege of God, strengthened with all might, throughe his glorious power, vnto al pacience and long sufferyng, with ioyfulness, geuyng thanks vnto the father, which hath made vs meete to be partakers of the inheritance of saintes in light. Whiche hath deliuered vs from the power of darkness, & hath translated vs vnto the kyngdome of his deare sonne By whō we haue redemption throughe his blood, such the forgiveness of sinnes, whiche is the image of the invisible God, fyrst begotten of al creatures, for by him wer all thynges created, that are in heauen, and that are in earth, visible & invisible, wherether they be maine or lordship, either rule or power. All thynges were created by him and for him, and he is before all thynges, and by him all thynges haue there beyng.

The terte.

And for this cause we againe not as one vnworthy of this your fauor, heartely loue you againe, though I neuer sawe you, by and by euen stō that day wherin we were fyrst certified of your sayth and charitie, in my dayly prayers callyng vpon God for you, and with seruent petitions besecchyng him, that it may please him in you to make persite and to bring at full suche giftes, as he hath begunne to geue, that ye bothe may more throughefully knowe his pleasure, beyng taught neither by woꝛldely wisdom, nor yet by any superstitious and vaine perluasion of some men, but by a spiritual wisdom and pollicie, wherof as ye haue already gotten a good part: so would I wishe, that ye lacked nothyng, that ye may in such godly perfeccion passe ouer your life, that the same be to gods honoꝛ, and in al pointes also please him, lettynge no good thing vndone, for so doyng is the meane to please him.

Ye might be furnished with the knowlege. 16.

The paraphrase of Erasmus vpon the Epistle

For to geue onely a credence to the gospel is but a begynnyng to saluacion, but the same is with godly and holpe woꝝkes made perfite and full. For sufficeth it to haue learned through preaching of the gospel, that God through his sonne Iesus Christ is the authoꝝ and woꝝker of saluacion, vlesse by the same knowledge ye growe vpper and vpper foorth the fruites of christian charitie, continually profityng from better to better, so surely, constantly, and manfully standyng in them, that neither violence noꝝ Rome of persecution dꝛiue you out of y right course, for whole pꝛfoumaunce surely ye nede great assistance and strength. Of strength of oure owne powers we cannot assure out selves. God it is, whiche must geue it, to the ende that the whole gloꝝy of all suche thinges as are by vs valiantly done, may be geuen againe vnto him, whiche of his goodnes entycheth vs with great patience and long sufferynge to endure & abyde for Christes gospelles sake all suche troubles, as may in the meane tyme befall vs. In whiche persecucions suffering it is not inough to be strong without all feare, but rather besemeth it vs, euen ioyfully & with a good courage to vndertake & suffer them, geuyng thanks to God the father, who hath vouchsafed to call you to suche honour, that wheras heretofore ye woꝝshipped deuils & idols, ye are now of his goodnes called vnto the felowshippe of the Jewes, whiche by reason that they woꝝshipped the true God were in comparison of you, holy, whiche hath also vouchsafed to cal you to the enheritaunce of life euerslastyng, in hope wherof al thinges whiche in this world either feare oꝝ flatter vs, must be despised, both for that he hath geuen you wanderyng before in the deepe boungeon of ignorance, the light of the gospel, and for that also ye whiche heretofore were vnder a vile and flauish bondage subiecte vnto the tyzanny of the deuill pꝛince of darkenes, are deliuered thence and conueighed into the kyngdome of his most dearely beloved sonne; to the intent, that ye beynge ioyned into his body should with him enioy one kyngdome.

Wherin suche as are thral to synne, haue no place, and therefore hath God by his sonne made vs free, by whō the synnes of our olde life are forgeue. So that now his are ye becomen, by whose benefite & mercy ye are reddeyed. Consider now, how good a chaunge ye haue made. Before your reconciliation ye were members of the deuill, now are ye planted into Christes body, whose dignitie is so great, that he is the image of God the father, whiche father dwelleth in light, wher vnto no man can come. whiche is suchē as can be seen of no man, though after a certaine sorte he be through the sonne seen, whiche to the father is in all pointes beye like & equal. For neither is the sonne lesse wyle, noꝝ lesse of might, oꝝ of lesse goodnes than is the father. For of late daies receiued he these perfectiōs, but euerslastyngly before any thyng was made, was he the image of his euerslastyng father, not made, but boꝝne of him, by whō all thynges are made, and by him, whiche onely hath no begynnyng.

He therfore of him selfe begotte his sonne, and by his sonne, and with his sonne made and create al that is either in heauen oꝝ yearth, both that may be seen and not seen, the very angels selfe not excepted, no not the cheefe of them, whither they be maiesties, lordshippes, rules oꝝ powers.

And

Strengthed with all might through his glorious power, &c.

Whiche hath made vnto us to be partakers here of the inheritance of glory in light.

For by him were all things created.

And albeit these orders and powers farre exceede all other creatures, yet see they passing measure vnder him, to whom ye are ioyned: so; as inuche as whatsoeuer is made, must to his maker nedes be inferiour. Now are al thinges not onely made by Christ, but also by him gouerned & preserved, in whiche pointe he is also to his father like & equal. For was the sonne begotten after other creatures, but was before al other thinges, by whō al thinges haue they: being, and should without him perishe, were they not by him mainteined. Thus see ye the excellencie and preeminence of Christ, whiche thing I tel you of, lest any manne of Angels thinke moze, than he should.

And he is the head of the body, euen of the congregation: he is the beginning and first begotten of the dead, that in all thinges he might haue the preeminence. The text.

And lest peradventure his glorious and excellent maiestie so feare you away from him, that to aspyce and come vnto the fauor of God the father ye thinke it necessarie to seeke vpon some other meane, heare againe and learne to knowe, how good he is. Christ is in suche sorte chiefe ruler and Lorde of Angels, as I sayd, that he nethelisse vouchesaferly also to be head of the church, whom he hath so ioyned vnto him, that it cleaueth & is coupled vnto him, euen as the natural body cleaueth vnto the head. Whatsoeuer therfore is alreadye done in the heade, the same must to vs be comen.

He tyll of all other rose againe from death, not to the intent he would be immortall onely him selfe, but to the ende he might enhaunce vs his membes to the fellowship of his immortal life. Like what is in the (ye) frutes of grayne offered, the same is generally in the whole heape. He is in dede prince and authoz of resurrection, and so shall we through him also rise againe. And as among thynges create he is chiefe, in suche sorte yet, that himself was not create and made: so is he in restoryng creatures chiefe, so that as we are for our being & byyth bounde vnto his goodnes: so should we for oure seconde byythe baptisme to liue euertlastyngly, be muche moze beholding vnto him.

He is the beginning and first begotten of the dead.

For it pleased the father, that in him should all fulnes dwell, and by him to reconcile al thinges vnto him selfe, and to set at peace by him through the blood of his crosse both thinges in heauen and thinges in earth. The text.

For so hath it pleased the father, that the sonne should with all fulnes of godly power and goodnes be replentished, which shuld in him so abide and dwel, that we should nede no where to borrowe any thyng, synce the father neither wyll nor can do any thing but that the sonne can do and will. And lyth the fathers pleasure was, that so it should be, it becometh not vs curiously to demaunde and serche why, synce it can not be but best, whatsoeuer his wysedome hath once decreed.

That in him should all fulnes dwell.

This wyle to do (I say) God the father thought beste, both for oure weale and saluacion, and most for his owne glorie, to reconcile al thinges vnto him, not by the ministerie of Angels, but by his owne sonne, whiche with his blood sheddyng, and tormentyng vpon the crosse, should abo-

The paraphrase of Erasmus vpon the Epistle

the spynne, whiche broke the peace and concorde betwixte heauenly and earthly creatures, & set all thynges at peace, bothe heauenly & earthly, making them in Christ to agre together, and to be at an unitie one with an other.

The text. And you whiche were sometyme fatte of and enemies, because your iniquities were set in euil workes, hath he now yet reconciled in the body of his fleshe, through death to make you holy & blameable, & without fault in his owne sight, if ye continue graued and established in the fapth, and be not moued awaye from the hope of the gospel, wherof ye haue heard, how that it is preached among all creatures whiche are vnder heauen, wherof I haule am made a minister,

Of this numbre so reconciled are ye now becomen, ye, (I saye) whiche in yeres past were in suche softe straungers to God, that in steede of him ye worshipped images of deulls, not only wilfully dissentynge from him, but also bring your selves as his cruel aduersaries, whom he hath yet to him selfe reconciled beynge suche as neither looked for so much at his han, and thurche lesse deserued it, and made of you his enemies, his frendes & sonnes, not by the ministry of Angels, but by the bodily death of his onely begotten sonne, whom for that purpose his pleasure was, that he shuld take out mortal fleshe vpon him.

And because there can be betwixte God and synners no peace, it hath pleased him freely to forgiue al the offences of our former life, to the intent he would in his sight make you holy, blameable, and faultles. Whom I pray you can say your olde debtes to your charge, if he be once contented. And surely contented wyl he be, if once by his fre receiuyng of you vnto the fapth of the gospel, ye continually abide in your profession, & leaning vpon this sure and sounde foundation shewe your selves so steadfast and stable, that neither man nor angel be able to moue you fro Christ, of whō ye must hope to receiue all suche giftes as the gospel promiserh, wherby to ye gaue credence, whiche hath not onely been preached vnto you, but also to all nations contained vnder heauen.

Unstedfastnes it is to fal awaye fro that, whiche ye haue once allowed, an impudent and a shameles point to reke and counte that thing for vaine, in belief wherof al the worlde agreeth, and finally to list from that whose preacher and minister I haule am, whiche would not leane and forgoe mine owne countreys law, & chaunge it with the gospel of Christ, were I not fully perswaded, that this geate is heauenly and cometh fro God.

The text. Now say I in my suffrages for you, & fulfill that whiche is behoud of the passions of Christ in my fleshe, for his bodies sake, which is the congregacion: wherof I am made a minister, accordyng to the ordinaunce of God, which ordinaunce was geuen me vnto you warke to fulfill the worde of God, & ministerie whiche hath been hid spce I woulde beguine, and spce the begynnyng of generacions, by now is opened to his sanctes, to whō God would make known, what the glorious riches of this ministerie is among the gentiles, which riches is Christ in you, the hope of glory, whom we preach, warnyng all men, and teachyng all men in al mysedom, to make all men perfect in Christ & eu, wherin I also labor & strue, eue as far forth as his strength wytheth in me mightely,

Now am I so thoroughly perswaded, & the gospel is a thyng of truth, that I not onely am so fatte from beyng ashamed or repentynge my selfe therof, that I wyl also tofully suffre, & counte stripes, imprisonment and

and charnes, such matier to reioyse and gloie of, which to mentynge I endure not for any offence of myne, but suffer them for your weale, whom I save, though the Jewes neuer so muche save nape, haue no lesse righte to the benefite of the gospell, than haue the Jewes themselves. And why should I not save, that I for your weale suffer, for whom Christ suffered? why should the Apostle be lothe to do that, whiche Christ our prince and maister disdayned not to do? Christ suffered for vs not onely in his owne body, but also in maner suffereth in oures, euē as one supplying and fulfilling by his ministers suche thynges as mighte in his afflictions seeme vnperfecte, not that his death of it selfe is insufficient, but because the afflictions and punishmentes of the head and members, of the prince and ministers, are in maner one. These punishmentes the greater and moze be- hementes they be, the moze redounde and make they to the fulnes and per- fection of your saluacion. And not for your saluaciō onely, but for þ̄ weale also of Christes whole body, whiche is the church, do I the office commit- ted vnto me, for to me is committed the cure and ouer sight of the congre- gation. For Christe hath set and placed me in his stede, and hath deliuered vnto me the custodie of his owne bodye, specially for that porcion, whiche is of the Gentiles to be receyued to the gospell, to the intente I should th̄ my labour supply that, whiche he seemed to lacke, and to publyshe þ̄, which was so many hundred yeaeres befoze this tyme hidden from the Gentiles, and to teache, that not only the Jewes, but the Gentiles also haue through fapth an entry into this welthy state of the gospel. This to do was by god long since purposed, but yet was this his purpose hidden vntill this tyme from the worlde, and is nowē through my preachyng opened to all suche, as forsakynge theyr former vngreatiouse lyfe embrace þ̄ doctrine of Christ, to whome it hath pleased god to declare, howe glorious his ryches is to- warde vs, when by publyshyng this his so long hidden mysterie the whole worlde percepueth, howe that free saluacion, whiche men little thoughte was offered onely to the Jewes, is nowē comen vnto all nacions, & that the keepynge of Moses lawe is not requyred, but fapth onely, so that men doubtē not of the promises made in the gospell. In stede of all suche thynges, wherin the Jewes haue had a foolyshe confidence, Christ onely is for you sufficient. If he be in you, ye haue no cause to be sorre of the hope ye stande in, being both sure ynough, and also throught hym glorious, who of hymselfe wyl vndoubtedly persourme, as muche as he hath promised. Hym preache we of, and not Moses nor aungels, aduertysyng & teaching not onely the Jewes, but also all people of the worlde, and in so doeng lea- uynge nothyng vntouched, which appertayneth to the wisdomē of the gos- pell. And this do we to the intent all men should vnderstand, that whither they be circumcised or not circumcised, they weale is in nothyng els to be set, but in Christ Iesus. To byyng whiche fapth into mennes myndes I in suche sorte labour, that for auaucing therof I thynke it not paynfull to put my selfe in so many iopardies and perilles, which are in dede moze weightie, than our weakenes is able to abyde & suffer. But strong & migh- tie is he, by whose ayde and maiyntenaunce I do these actes, who also whē nedē requirerh, with workyng of myracles by vs, byngeth my preachyng in credence.

Howe I
in my suffe-
ringes for you
am.

For his be-
dise take
whiche is the
congregation.

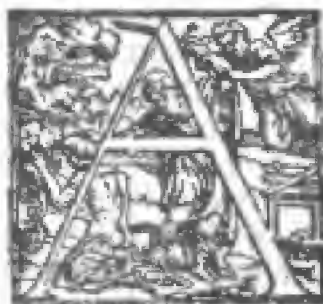
Whome we
preache, when
teaching all men
and teaching
us.

The paraphrase of Erasmus vpon the Epistle

The. ii. Chapter.

The text.

For I woulde that ye knewe, howe great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my person in the flesh, that they might be comforted when they are knyt together in loue, and in all riches of full vnderstanding, for to knowe the miserie of God the father, and of Christ, in whome are hidde all the treasures of wysedome and knowledge.



And this muche haue I sayde, (ye Colossians) not to boaste my self vnto you, but because I couete, & ye should knowe, howe carefull I am, and what ieopardies I put my selfe in, not only for suche, as I haue presently taught the gospell vnto, but for them also, whiche by lighte knowe me not, especial-ly for you and the Laodicians, whom though I neuer saue with my bodely eyen, yet see I them continuallye with the eyen of my hearte, glad of your

encrease & furtheraunce, fearful if I espye your enticeries and godly con-
ditions either to be in ieopardie or to be inconstant & wauer. For is it for my selfe so greatly anapable, that suche as neuer saue me, know what labours & paynes I take for them, as it dothe anauntage them. For by my penuryenes, by my ieopardies, and afflictions are they more pricked furth and enforced to consent and cleaue more together in godly charitie, lyke & members of one body knyt and surely mortified, whereby also menne more clearely perceyue and more certainly beleue the bountifull goodnes of god the father toward all mankynde, yea toward al creatures, abundantly flowyng abroad, by openyng nowe throughe Iesus Christe the secreete miserie, which hath hitherto bene hidde, whiche is, that velyde hym onely we should despye no worldly wysdome, be that neuer so great, which the wyse Philosophers promysed, or teachers of Moyses lawe, or anye suche as boote that they by speakyng with aungels are taughte, forasmuche as in hym alone are contayned and hidde all the treasures of wysedome and fruytful knowledge. Of this fountayne maye we easily drawe, asmuche as is to perfecte saluacion requyred.

That they
better might
be comforted.
11.

The text.

This I saye lest any man should beguyle you with entisling wordes. For though I be absent in the flesh, yet am I with you in the spirit, toying and beholding your order, and your rebfast sayth in Christe.

These popntes for this ende thought I it good to warne you of, because ye should with all diligence take heede, least any beyng instruct with worldly wysdome agaynst the playnes of Christes gospel, blynde and deceyue you with fallie tales, beyng yet suche tales, as haue a colourable apparence of trowth and lykelynes. For so are the wyse men of this world so capricouse and subtle reasons of theyr inuencion wont to entangle simple people, of whiche sorte I know that some there are among you, watching how they maye corrupte your sayth.

for

of S. Paule to the Colossians. cap. ii. fol. v.

For albeit I be absent from you, and see not presentlye, what is done there, yet am I in mynde among you present, with all my bette reioysing to see the good order and condicion of your lyfe, and therewith the soundnes and strength of the sure confidence, whiche ye haue in Iesus Christe, to whome ye haue once wholly comyncted your selues.

Though I be absent in the R. M. or.

As ye haue therfore receyued Christ Iesu the lord, such so walke ye in hym, so that ye be eate and buyte in hym, and stablished through hym, as ye haue learned: and therein be plentiful with geuyng thanks.

The text.

Nowe remaineth this, that ye vpon this good beginning continue and profit more and more, and as ye haue once receyued and beleued, that Iesus Christe our lord is all goodnes, the head and wellspring of our felicitie: so let all your lyfe agree and consent with your sayth and profession, prouiding alwayes that as ye are through baptism graffed into hym, that ye lykewyle abide in hym and gather strength. And as the sure and strong foundation of the doctrine of Christes gospel is once already layed in you: so labour ye to buyde by ther vpon suche a worke, as is for suche a foundation mete and conuenient. And take heede, that ye wader not this waye or that waye, as euery blaste of newe doctrine indurth you, but stande stedfast and stable in that ye haue once learned, and endeouour not only to stande stedfastly, but also to encrease euery daye from better to better, that your sayth and frutes of godly lyfe bring daily more and more augmented ye maye alwayes haue some newe thing to geue god thanks for, whō ye must in dede thanke for all that is by you well done.

Beware, lest any man spole you through philosophy and deceitfull vanitie, after the tradition of men, and after the ordinances of the worlde, and not after Christe.

The text.

Suche as would bring you fro your simplicitie, watche busely, watche muste ye on the other lykewyle, lest being as it were enchanted with the royall and glyttering appaunces of theyr philosophye, ye be fro your sound sayth altered and brought to the vayne deuices of men, and so become as it were a spoyle of praye for your aduersaries. as ye shall undoubtedly be, if ye turne from the truth of the gospel, and be led with the rules of mennes onelye making, whiche stande in suche thinges, as maye with our carnal eyes be sene, and in the grosse pointes of this world, wher as Christes doctrine is heavenly and spirituall, and teacheth the righte and trewe religion, whiche standeth in myndes, and not in meates and drinckes, nor in bodily apparell, no nor in keeping of dayes, nor yet in washing of handes, whiche thynges to trewe religion make nothing. Suche pointes withdya v be rather fro Christe, and deuide vs fro the wellspring, from whence it were mete we sought for all grace and goodnes.

And beware fall downe after the tradition of men.

For in hym dwelleth all the fulnes of the Godhead bodily, and ye are complete in hym: whiche is the head of all rule and power, by whome also ye are circumcised with circumcision whiche is done with our handes, forasmuche as ye haue put of the synfull bodye of the flesh through the circumcision that is in Christ, in that ye are buried with hym through baptism in whome ye are also risen agayne through sayth, is wrought by the operation of God, whiche rayset hym from dead.

The text.

The paraphrase of Erasmus vpon the Epistle

In him dwelt
let all p ful-
ness of p gods
hab dwelleth.
et.

For into hym are not some certayne giftes deuied, as oute of the ry-
uer a litle water runneth into the dyche, but in hym resteth and dwelleth
copposally the hole fulnes of the godhead, so that yf ye haue hym, ye nede
not to seke either for the shadowes of Moyses lawe or the subtile conuey-
aunce of wo:ldly wisoome. The trowth is playnly deluycted vs, as al out-
sences beate recozde, no nede haue we to seke for figures or doubtfull pro-
mises. Synce ye are once grafted in Chyste, and framed into one bodye
with hym, why shoulde you elswher loke to haue any thyng? For since he
lacketh nothyng, & would haue all his treasure comen to al men, thzough
hym & in hym needes must ye be made complet, whiche ye lacke wpsdoome
or power. For as he is the wellspring of wpsdoome, which can neuer be dyp-
ed vp, so is he the heade of all power & rule. For is ther any power, no not
of the hyghest order of Aungels (I say,) but that the same to hym boweth
his knees. Jewes parabasture endeuoure to bring you in minde, that it
is a weightye matier, to haue you circumcised, as they be, as though the
state of mannes body and suche externe thynges bzought vs into goddes
faueur. But rather be in this perswaded, that whoso euer haue Chyst, en-
ioye with hym all the gloze and commendacion of circumcision. And who
so haue not Chyste to them is all theyr circumcision vayne and vnprofi-
table. They haue but the shadow of circumcision, ye therof in your soules
haue the verie trowth. For sythe the Jewes circumcision meaneth, that
groce and carnall desyers, shoulde be cut out of al theyr soules, which now
loke for nothyng but heauenly thynges, vncircumcised needes must they
be, whiche with couetous myndes still labour to haue moze, which please
their bealpes. whiche w enuy & malice ppe away, which vayne gloriously
seke for wo:ldly prayle, & despaze of heauenly rewardes. But ye contrarie
are thzough Chyst verily circumcised, not with that circumcisio, which is
done with mannes handes, but after a spirituall kynde of circumcision.

For haue ye a litle piece onely of the carnall man pared awaye, but from
you is cut the whole bodye defyled with syn, and all corrupted with car-
nal lustes, & that thzough the spirituall circumcision of Chyst Iesus. For
as he dying forloke his bodye, that was subiect to death, & rpyng agayne
receyued a body, whiche coulde not dye: so are ye in baptisme thzough the
spirite of god with hym spiritually dead, castyng of all the synnes of your
olde lyfe, and not only deade with hym, but also buried with hym. For whe
synfull desyers are kyled, perfitte quyetnes of mynde foloweth. And after
suche forgoynge of your bodyes, which were thzal to sinne (whiche sinne is
the very death of the soule) ye are thzough Chyste with hym risen agayne
free from synne, no: for your desertes, but only because ye stedfastly beleue
in god, who by his mightie power restozed Chyste agayne from death to
lyfe, and that he also in you by his power worketh, that vpon free remissio
of all your synnes thzough the death of his sone, ye shoulde hencefurthe
liue with him subiect to no sin, but thzough innocent & vprighte liue make
haste forwarde to the life, that shall neuer haue ende. Chakes then shoulde
god the father haue for all suche thynges, whiche he thzough his sone gy-
ueth you. Nothing anauntaged it the Jewes, because they were circum-
cised, and vncircumcision to you which are Gentiles, was no hinderance.

But

In whom ye
are also risen a-
gain through
faith, et.

But to be vncircumcised was therfore a deadly lacke, because ye wer wholly gyuen to grace and wycked desyes and therby subiecte to death, or rather because ye were without the grace of god, who is the lyfe of mannes soule, ye were spirituallly deade.

And ye when ye were dead through synne and through the vncircumcision of poure fleshe hath he quickened with hym, and hath forgynen vs all oure trespasses, and hath put out the hande wytyng, that was agaynst vs, contrayned in the lawe wyten, & that hath he taken oute of the waye and hath fastened it to his crosse and hath spoyled rule and powre, and hath made a shewe of them openly, and hath triumphed ouer them in his owne persone.

The text;

This kynde of vncircumcision, I saye, was to both sortes of vs comen, whiche god hath with his holy spirite cutte of and taken away forgyning vs all oure synnes, and in suche sorte forgynynge them, that we are oute of the feopardie of haungng the same offences any moze hereafter to be layed vnto oure charge, because we haue aduisedly sworne to be obediēt to Moses lawe, for byeache wherof oure aduersary the deuyl myght haue an action agaynste vs, as agaynst men bounden by theyr owne hande wytyng. Yea the olde obligacion, by tyght wherof the deuyl sued vs, hath Christe rased oute, as soon as we professed the sayth of his gospell, through whome the offences of our olde lyfe are forgynen, so that the same are layed to no mannes charge. For whatsoeuer myght of vs by tyghte of this wytyng be requyred, that same hath Christe for our sakes payed vpon the crosse, where the wytyng was rente, torne, and utterly cancelled. For haue we nowe any cause to feare the tyrannte of Satan, since Christe hath in the crosse by his death banquished the authour of death, and thereby deliuered vs, triumphantly subduynge all the powers and rules of deuylles, caryng vs into his heauenly kyngdome, as though we had bene a ryche pryce or botye. For then declared he them freely and playnly to be ouercōmen and vanquished, when that in sight bothe of men and aungels, he caryed vs about as it were in a triumphe, shewynge that our enemyes were subdued and put to flyght, not by the ayde of aungels or men, but by his owne myghty power, what tyme he vpon the crosse hanged by so royall a sygne of victorie, and that in suche a hyghe place, whereas euery manne might see it. Surely take hede to this poynt, that ye no moze fall into poure olde synnes.

And hath put
out the hande
wytyng
the lawe
to vs
as
be. 11

Let no man therefore trouble poure conscience about meate and drynke or for a piece of an holy daye, or of the newe Moone, or of the sabbath dayes which are shadowes of thynges to come; but the bodie is in Christ.

The text.

Feare not, least for dyspyng the ceremonies of Moses lawe any man condemne you, either for meate or drynke, be it cleane or vncleane, or for not puttynge a difference betwixt holye daye and workynge daye, or for not keepynge holy the feaste of the newe Moone, or for breakynge the rest of the sabbath daye. For these obseruaunces were shadowes long before signifieng and rudely purtreahing such thynges, as shoulde afterwarde vnsaynedly be exhibite by Christe. Wherfore since we haue now the bodie selfe and since we haue the very trouth selfe openly shewed vnto vs, why shoulde we any longer feare shadowes? Whoso cleaueth to Christe beynge now in heauen regardeth nothyng els but heauenly thynges, but walketh furth even the tyght pathwaye to the rewarde of immortall lyfe,

Which are
shadowes of
thynges to
come. 11

The paraphrase of Erasmus upon the Epistle

The text.

Let no man make you shoke at a wrong name by the humblenes and holynes of Angells in the thynges, whiche he neuer saw, being coulesed with his fleshy mynde, and holdeth not the head, wherof all the body by ioyntes and couples receiveth nourishment, and is kept together, and encreaseth with the encreasynge, that cometh from god.

In the thynges, which he neuer sawe.

Be ware therfore, lest any man by calling you backe agayne to earthly thynges fall and sleighly deceyue you of that reward, which ye haue already begon to labour for, in steede of heavenly doctrine, teachyng you small matters, and in steede of Christes true religion, a superstitious worshippyng of Angells, and so auance and exalte hymselfe among the simple people of certayne fained visions, being desirous of worldly glorye, teachyng the people suche thynges as learned by angells, whiche he hath of his owne head by hymselfe forged and imaged, withoute sure truste in him, in comparison of whom it becometh every christian to despise all thynges, be they neuer so hygh, in the meane season so trustyng vpon his angells, that he falleth from Christe his heavenly head, of whome dependeth the whole bodye of the church, whiche is from it with all spirituall giftes dettured into every member through the ioyntes and couplynges nouerished and encreased vnto the highest perfection spiritual, that can be, and vnto suche perfection, as becometh god to hate, to whome we are through Christ ioyned and coupled.

The text.

Wherefore if ye be dead with Christe from the ordinances of the worlde, why as though ye perlyued in the worlde, are ye led with tradicions? Touche not, taste not, handle not, whiche all peryue through the verbe abuse, after the commaundementes and doctrine of men, whiche thynges outwardly haue the similitude of wisdom by superstition and humblenes of mynde, and by hurrying the bodye, & in that they do the felde no worship vnto the needs thereof.

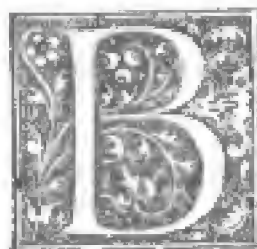
Touche not, taste not, handle not, whiche all ye.

If Christe be to this visible and groce worlde dead, and lyue nowe in heauen, and if ye in your kynde of lyfe be lykewyse with hym deade to the vsuages of the worlde, haupyng an eye to nothyng, but to heavenly thynges, wherto maketh it to be subiect to mannes ordinances beinge suche, as prescribe no suche thynges, as lawe of Christe, but are groce and carnall ordinances of þis worlde, as though ye were not nowe deade to suche thynges, but still lyued worldlye. Why geue you care to any Jew prescribng suche thynges to be obserued accordyng to the carnall meanyng of Moyses lawe? Touche not this carcas, it is not cleane, taste not this meat, it is not cleane, touche not this thing, it is holp, and may lawfully be touched of no secular person. So ready are ye to geue care vnto the tradicions and doctrine of men, whiche labour to byng you in mynde, that in difference of meates, in obseruyng of daies, and in other Jewishe rules godly religion standeth, as though it so were, that Christes doctrine were not for you sufficient. Meate, drynke, or apparell byng vs not into goddes fauour, but are for bodily nedes vsed, and with long longe abuse weare away, and are not the stedfast perfeccions of soules, which cannot be spent, and yete suche as teache suche doctrine, among fooles and vnlearned pyled a fained colour of wysdome, and with how muche moze superstition, and faultie humilitie they syl menes myndes, by so muche moze are they made of.

of. For a plaine superstition is it to make Angels equal with Christ; And a faultie humblenes it is througħ Angels to loke for that, whiche shuld of Christ him selfe be asked, or at þe lest wylle througħ Christ of the father. Meates, drynkes, with suche other vñble thinges are geuen, not to be compelled with hurt of our bodies to abstaine from them, but to the ende that with them our bodies may be holpen, & with any kynde of apparel against wynde and wetter to be maintained and succoured, & be fed with any kynde of meates, and that in al tymes and places without any difference, whāsoeuer it be, & as muche as for the tyme shalbe thought nedeful. It wes they been whole hearttes are not yet circumscribēd frō the grosse and carnal meanyng of the lawe, whiche put suche differences.

The. iii. Chapter.

If ye be then risen againe with Christ, seke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly thinges, and not on earthly thinges.



Ble and lowe are these thinges, & vñblesyng the true mēbres of Christ. But if ye to worldly affayres be betwixt dead, & risen againe with Christ to the helye of high and euertastyng treasures and commodities, sette at naught suche vile matters, and seeke for heauenly pleasures and thinges aboue, where Christ your head sitteth at the right hand of God his father. For mete it is that al the studyes and cares of the mēbres were directed to that place, wheras the head is now p̄sent, and where the same shall with the head hereafter reigne for euer. For there liueth euery man, where he loueth.

For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ, (whiche is our life) shal shewe him selfe, then shal ye also appeare with him in glory. The text.

To this world ye seme dead, as whiche are neither delited with worldly wealth, nor yet regarde suche phātalties, wherewith the worldly people are delited. Wherfore ye liue not here among men, & yet liue ye with Christ betwixt God, though þe in the meane season after þe iudgement of the world your life be hidden. But whattyme Christ shall come againe, and shewe both his glory and the glory of his body to all the worlde, then shall men see you with your head, partakers of glory.

Mortifie therefore your earthly mēbres: fornicacion, uncleannes, vnnatural lust, The text. euil concupiscence, and rouerousnes whiche is worshipping of idols: for whiche thinges saith the wraoth of God wylth to come on the children of vñbelief, among whom ye walked sometyme, when ye liued in them. But now put ye also away frō you al such thinges, wraoth, fierces, maliciusnes, cursed spealking, falshe communication out of your mouth.

In the meane season diligently endeuour, that all the body be like vñto the high and heauenly head, whose mēbres if they here ope not vñterly to carnal helyes, they cannot in heauen liue with Christ. The deuil hath

The paraphrase of Erasmus vpon the Epistle

Ande' we out
men whiche to
worshipping
of idola.

also his body, whiche I elswhere called the body of synne. His members are fornicacion, whiche among worldly people is ene praised, vncleannes, vnnatural luste, and suche other despyres moze filthy, than are mete to be named, despyre of hurtful thinges, as of gloye, honour, and vengeance, especially despyre of money, which synne among al other highest draweth to the most outrageous wickednes of all, that is to wete, to the worship-
pyng of idola. To these synnes whoeuer he subiecte, cannot be partaker of the gloze of Christ. So farre are they from being the true children of God, whiche are with suche outrageous vices corrupted, that for the like, he fiercelly raged euen vpon his owne people the Iewes, destroyng and disenhetering them as disobedient children. With suche like horri-
ble vices was your life also once corrupted, what tyme ye were not yet thzough baptism dead with Christ, but liued as your stoward despyres led you. Now synce Christ hath in him lesse nothyng that is mortal and peachtly, meete it is, synce through him ye are bozne agayne, that ye cast away all the filthynes of your olde and former life. And not onely cast away suche great enormities, as we now spoke of: but also suche thinges, wherein the comen softe of mē is wont to beate with them selves, as wraach, spleenes, malicioulnes, cursed speakyng, that ye not onely haue your heartes pure from suche despyres, but also your mouth cleane fro al filthy communicacion.

The text.

I ye not out to an other, tryng that ye haue put of the old man with his workes, and haue put on the newe man whiche is stamped into the knowldege and image of him, that made him, where is neither Gentile nor Iewe, circumcision nor vncircumcision, Sab-
batus of Scythian, bond of free, but Christ is all in all thyng.

And image
of him that
made him.

Christ is truely selfe, it is not mete that ye being his members should lye one to an other of you. And to be bryefe, synce ye haue put on Christ, put of all the old peachtly man, with al his workes & despyres, and put on a new mā whiche wyl neuer be olde, but by reason that in him the know-
ledge of God dayly moze and moze encreaseth, flourisheth and buddeth vp into better and greater, after the image of Christ, which being a new mā him selfe, builded in vs a new man, extinguischyng the olde. For as many of vs as are planted into Christes bodye, are so farre gone from that we were, as though we were newe made agayne, in somuche that now no dif-
ference is there betwixt Gentile and Iewe, betwixte the circumcised and vncircumcised, betwixte the wyld Scythian, and the Grecian and man of Athens, nor yet betwixt the free and the bond. Among menne suche differences are passed vpon, but befoze God there is of suche thynges no regarde, but Christ whiche is indifferently comen to all, onely geueth al thinges to al men. Christ is to þ bondman, freedom, to the poore man ry-
ches, to the wyld and barbarous, ciuilitie, to the vncircumcised, circum-
cision. And to be bryefe, though him among you are all thinges made equal, because none should disdaine other.

The text.

Therefore as electe of God, holy and beloued, put on tender mercie, humi-
lities, of meinde, mekenes, long sufferynge, forbearynge one an other, and forgayng one
an other, if any mā haue a quarrel agaynst an other, as Christ forgave you, euen so do ye.

Wherefoze

of S. Paule to the Colossians. cap.iii. Fol. viii.

Wherfore in steede of your vile members and vnbelempng Chyist, put on other members, contraty to those filthy members, which we before reherced, and in steede of them putte on suche as are mete for the, whom God hath chosen out to be holy, and vouchsaued to loue. What members are they, some wyl say, without doubt suche as Chyist him selfe both taught, and put in execution, I say, tender mercy, that ye be in a readynes to help the weakenes of other, kynndnes, because ye should in comen cōuersacion of life be tractable, humblenes of mynd, lest ye arrogantly auance your selfe before other, mekenes, lest ye vpon offenders vse crueltye, long suffering, lest ye be hasty to reuenge, but beate eche one with other of you, & eche forgeue other, if througħ mannes infirmitie any thyng be among you, by reason wherof one might haue a quarel againe an other. It becometh you to forgeue eche others offences, synce Chyist, who offended no man, forgauē vs all our trespases.

About all these thynges, putte on loue, which is the bonde of perfectenes. And the The text.
peace of God rule in your heartes, to which peace ye are called in our body.

But aboue all other garmentes especially apparel your selves with chyistian charitie, who is so sacre from hurtynge any man, that it laboureth to do euery man good, yea to do good for euill. This is the perfite & most sure bonde, wherwith the body of Chyist is ioyned together, and the members abide fast, which would els fall on sonder. With charitie wyl folow peace and concoorde, not the comen peace which men speake of, but suche as is made and maintained by the mightie power of Chyist, steadfastly. Let her alway in your heartes wyne and haue the vpper hande, let her against malice, pryde, wrath, and contencion, haue the victorie. For God hath called you to concoorde, and hath for that purpose reconciled you all vnto hym, and made you as it were, one body, to the entent & ye like members of one body, should among your selves be of one mynde.

And see that ye be thankfull. Let the worde of Chyist dwel in you plenteously with al wysdome. Teache and exhort your owne schēres in psalmes and hymnes, and spiritual songes, syngyng with grace in your heartes to the lord, The text.

Be not vnthankfull, and forgetfull of Goddes great goodnes toward you. With hym should we not now haue been at peace, had he not freely forgeuen vs all our synnes: and doeth one brother forgettyng this, make battel againe his brother for a lytle displeasure. Stande not among your selfe for preeminence in worldly wysdome. Let the worde of Chyist, which teacheth thynges belongyng to perfite godlynes, dwel and continue in you plentifully, that in hym ye lauer & growe wise, so that not only your selfe knowe, what is to Chyist acceptable, but be also able one to teache an other, if any be out of the way, and to geue an other warnyng, if he in his dutie be slacke, in þe meane season at all tyme merry and ioyful in hope of the blisse to come, geuyng praise to God in psalmes, in hymnes, and in spiritual songes, praisyng God, not with our mouth onely, but also more specially with our heart. For suche are the songes, with whō God

The paraphrase of Erasmus vpon the Epistle

is belited, lest any thinke it a great praise to God, onely with his mouth to make a noyse.

The text. And whatsoeuer ye do in worde or dede, do all in the name of the lord Iesu, geuyng thanks to God the father by him.

Spynally whatsoeuer ye do either in worde or dede, do it so, that it make to the glory of our lord Iesus, so that all your life and conuersacion shal expresse and resemble him. Whyles ye are this wyse doyng, if any thing befall you, whether it be prosperouse or other wyse, be not therewith either proude, or dismayed, but for all geue thanks to God the father through his sonne, by whom he turneth all suche chaunces to oure weale and auantage.

The text. Ye wyues, submitte your selues to your owne husbandes, as it is comly in the lord. Ye husbandes, loue your wyues and be not bitter vnto them. Ye children obey your fathers and mothers in all thinges, for that is well pleasynge vnto the lord.

Ye wyues submitte your selues obediently vnto your husbandes, so becometh it suche as haue taken vpon them Christes name, for whom it is mete in all goodnes to go beyond other. Ye husbandes againe loue your wyues, whom ye must remembre in suche condicion to be subiecte vnto you, that yet to them ye should not be sharpe and bitter. Ye chyldren be in all thinges obedient to your fathers and mothers, though they commaunde you painefull busines, so that the same be not vngodly. For it is Christes will and pleasure that ye should so do.

The text. Ye fathers, prouoke not your children (to anger) lest they be of a desperatē mynde. Ye seruantes be obedient vnto them that are your bodily maisters in all thinges: not with ipe service as men pleasers, but in singlenes of heart fearynge God. And whatsoeuer ye do, do it heartely, as though ye did it to the lord, and not vnto men: knowing that of the lord ye shal receiue the rewarde of inheritaunce: for ye serue the lord Christ.

Againe ye fathers abuse not your authoritie vpon your chyldren, nor prouoke them so with cruelnes, that they dispayre. Ye seruantes in all pointes obeye your maisters, whom by the lawe of man ye are bounde to serue, not onely because they see, and loke vpon you, and for feare, as the comen sort of heathen seruantes are wonte to do, thynkyng that they haue done theyr dueties, if they offende not theyr master beyng but a mā, but also with a simple and an vnfaigned heart doyng your dutie, not onely for feare of man, but also for feare of God, who seeth, with what mynde ye do, whatsoeuer ye do. For consider in your service, what your master beyng but a man deserveth, but what service soeuer ye do vnto him, what kynde of one soeuer he be, coumpte it, as done to Christ, and not to men, assurng your selfe, that of him ye shal receiue the rewarde of heavenly inheritaunce, though your vnkynde master geue you nothing for your laboꝝ, nor accounte you among his chyldren. For whyles ye for Christes sake do service to vniuerse maisters, ye serue Christ.

The text. But he that doeth synne, shal receiue for his synne. Neither is there any respecte of persons with God,

For as the maister ys he against his seruānt any thing offende, though
he

he among men be not punished, he shall not yet before god escape punishment: so the seruant that well doth his duetie, albeit he haue no rewarde of men, whiche with themselves thynke, that they to theyr seruantes are nothing bound, when they haue done theyr dueties, yet shall they not loose theyr rewarde at gods hand, who putteth no difference betwixte persons but betwixt mynides, nor considereth a mannes condiction, but how wel he doth,

The. iiii. Chapter.

Masters do vnto your seruantes, that whiche is iust, and equall, knowing that ye also haue a maister in heauen.

The text.



Sayne ye that are maisters abuse not the authoritie giuen you by mennes lawes, & not for any perfection of nature, to exercise tyranny vpon your seruantes, but giue them that is iust and lawfull, departing with them sufficiently, in suche thynges as are for naturall vses necessarie, & make not for your pleasure to muche of some, intolerable oppressing other, assuring your selues, that ye are rather with them felowes in seruite, than maisters, forasmuche as ye haue with them one common maister in heauen, at whose hand ye shall liue like fauer, as your selues haue shewed to your seruantes.

Continue in prayer & walke in the same, wth thanks giuing, praying also for vs, that god maye open vnto vs the doore of vnteruaunce, that we maye speake the mysterie of Christ, (wherfore I am also in these bonds) that I maye utter it, as it becommeth me to speke.

The text.

And because I would ye should be more worthy members of Christs body, continue in prayer, not as dull & heauy people by reason of any surfeiting, but as sober & wakefull, in the same also giuing god thanks, so y^e be not only desirous of god thynges to saluacion profitable, but also giue him thanks for his dayly giftes, to the intent that whē he seeth you both thankful & iust, he maye be toward you more beneficall. In the meane tyme ye shall also desyre god for vs, y^e it maye please his goodnes in suche sorte to take awaye al impediments, that his gospel maye freely be preached, y^e he through faith opening mennes heartes the mysterie maye enter into al mennes myndes which beynge hitherto hidde, y^e father would now haue knowen vnto all, as touching Christ, through whom without helpe of the law he offereth vnto al people saluacion, for preaching wherof I live in these bonds, so y^e nothing lette me among al men to publish & spede a brode y^e gospel of Christ, which am desirous so to do freely & without feare, euē as he commaunded me.

Walke wth fey towarde them, that are without, and lose no oportunitie.

The text.

Use your selues soberly & discretly with suche, as are to Christs religiō straungers, so that in your maners nothing appeare, y^e maye either moue them to persecute you, or withd^{ra}we theyr mynides a fauer from the gospel. For synce it can not be auoyded, but that ye must nedes with heathē, be conuersant, and with them liue familiarly, let them in you fynde, that through your new profession ye are in all poyntes becomme thereby better & more courteys, namely yf any suche thing chaūce, wherin wthout breach of religion ye maye do them pleasure. Nowe must we specially for the present tyme endeuour, that all be allured to the profession of the gospel.

The

The paraphrase of Erasmus vpon the Epistle

The oportunitie wherof must not with tangling and vayne contentions be losse, but be bought rather with all the precious goodes and treasures that we haue. For this giue ouer your honoure, departe with your moneye, for this awake with your desper to reuenge. yf with the losse of suche thinges the gospel be furthered, then thinke as it is in dede that your advantage is great.

The text. Let your speache be alwayes well sauoured and poudred with salte, that ye maye knowe, howe ye ought to answer euerie man.

Let not your speache to them be repprochefull and rough. but let it issue out of courtely and gentlenes, & be poudred with the salte of wysdome, teneing that gentle speache rather soupleth fierse stomackes. & discretion teacheth, what, to whome, & with what sobernes we ought to answer. We must otherwise vse our selfe towarde princes and gouernours of the world, otherwyle with meane men, & otherwyle with lowe persons, after one sorte with suche as are gentle, & after an other sorte with suche as are furiouse, otherwyle with learned, otherwyle with vnteached. After suche sorte muste our language be tempered vnto euerie manes condition, that it may further & promote the gospel. Some time better is it to giue place when he whome ye intende to teache, with repprochefull wordes gaignsaphy your teaching, or he whome thou speakest vnto, goeth couertly aboute to hurte thy doctrine.

The text. Of all my busines shall ye be certified by Tychicus, the beloued brother and faithfull minister, and fellowe seruaunt in the lord, whom I haue sent vnto you for the same purpose, that he might knowe what ye doe, and that he might comfort your heeries, whome Onesimus a faithfull and beloued brother whiche is one of you. They shall heare you of all thinges whiche are a doinge herre.

Of my state I wyte not vnto you, but of that Mal Tichicus, the bearer of these letters, certifie you, through one comen profession, my well beloued brother, faithfull minister, & fellowe seruaunt in preaching the gospel, whome I for this purpose sente thither, both to the intent that by hym ye shoulde knowe, what is here done among vs, and by hym to be certified, howe ye doe, that your myndes maye through his communication be refreshed, and myne also by his good repoyte made of you. And with Tychicus haue I sent Onesimus, whome I would ye shoulde not esteeme and fudge by his olde kynde of lyfe, sence he is nowe my faithfull, and beloued brother, whome for this cause ye oughte to make the more of, because he is a Gentle as ye be, and of an vncircumcised one, turned to Christe. These two shall to you make faithfull repoyte, of suche thinges as are here done among vs, as sette as is expedient for you to knowe.

The text. Aristarchus my prison fellowe saluteth you, and Marcus Barnabas syters sonne, through whom ye receyued commaundementes, yf he come vnto you, receyue hym: and Tulus, whiche is called Justus, whiche are of the circumcision. These onely are my workefelows vnto the kyngdome of god, whiche haue bene vnto my consolation.

Aristarchus saluteth you, and albeitt he be a Jew, yet for his like faith, ye shoulde make muche of hym. For hym haue I for Christes gospels sake of my enprisonment fellow and pertaker. Marcus also, Barnabas syters sonne whom ye wel knowe, saluteth you, whome I at an other tyme commended vnto you, commaunding you than, as we nowe do, that if he come to you, that ye with al gentlenes receyue and enterteine him. Tulus also, whose surname is Justus greeteth you. These

of S. Paule to the Colossians. cap. iiii. fol. x

These are in dede, to you of a straunge nation, I slave of the Jewes, and yet of you woorthie to be fauoured, because they in preachyng the kyngdō of god are my workelowes, and were vnto me in the afflictions, whiche I suffer, verp cherefull.

Epaphras the seruante of Christe, (whiche is one of you) salutech you, and alwayes laboureth feruently for you in prayers, that ye maye stande perfite and full, in al the wil of god. For I beare hym recorde, that he hath a feruent mynde for you, and them that are of Laodicia, and them that are of Hierapolis. The text.

Epaphras greeteth you, whiche is one of you, not only by the profession of Christes name, but also one of the same countrey, who so hartely fauoreth you, that he moste feruently for you maketh his prayer to god, & ye by his helpe maye stedfastly continew in that ye haue begonne, and not be vnperfite christiāns, but in doing al suche thinges, as god requireth, perfite and full. For in this I beare hym recorde, that he hath a feruent loue toward you, and not toward you onely, but also toward all them, that are of Laodicia and Hierapolis, whiche bozder nigh vnto you.

Deare Lucas the physicion greeteth you and Demas. Salute the brethren whiche are of Laodicia, and salute Symphas, and the congregation, whiche is in his house. The text.

Lucas the physicion, whō I singularly loue, greeteth you, & so dooth also Demas, whiche as yet is with me. Salute aswell other brethren, that be at Laodicia, as also especially Sympha, with all the congregation, that is in his house.

And when the epistle is red of you, make that it be red also in the congregation of the Laodicians, and that ye lykewys teade the epistle of Laodicia. The text.

None as this epistle is rehearsed among you, cause that the same also be read in the congregation of the Laodicians, and agayne read ye the Epistle, whiche from Laodicia I wrote to Timothie, that they maye profite more.

And saie to Archippus: take hede to thy office, that thou haue verpured in the lord, that thou fulfill it. The salutation by the hand of me Paule, remember my bondes, the grace of our lord Iesu Christ be with you. Amen. The text.

Saie in my name these wordes to Archippus your ruler: loke about and take hede, what charge thou hast taken in hande. It is no mannes busynesse and cure, but gods, which is comitted vnto the. See thou performe that thou hast undertaken, as whiche shalte therof to the lord yelde account. But because this Epistle with you shoulde be of more credite, so I subscribe gretynges to you all with myne owne hande, with Pauls hande (I saie) whome ye wel knowe. Remēber my bondes, whom I beare for your sake, and lyue after suche sorte, that I of them be not made ashamed. The grace of Iesus be alwayes with you. Amen. Take hede to thy office.

Finis,